

THE GUIDON

Vol. 2.

SAN FRANCISCO, OCTOBER, 1892.

No. 3.

THE GUIDON.

A Monthly Publication, conducted by

THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

PUBLICATION OFFICE, - - - 532 CLAY STREET
Subscription Price, 50 cts. per Annum.

Entered as second-class mail-matter at the Post Office at
San Francisco, Cal.

"GUIDON," ADVANCE!

[GUIDON—A small flag or streamer, as that carried by cavalry or that used to direct the movement of a body of infantry. The guidon, according to Markham, is inferior to the standard, being the first color any commander of horse may let fly in the field.—*Grosse, Military Antiq., II, 258.*]

Fifteen months ago the Onward Club of San Francisco let fly in the field of liberal religion its modest GUIDON.

It expressed the purpose to be helpful beyond the limits of the First Church, saying: "If it is found that there is considerable interest throughout the coast in a paper that shall represent Pacific Unitarianism, its purpose will be to supply that want, and its scope will be broadened and its size increased that it may be more fully representative."

That interest has been increasingly manifested, and it was thought best to test the feeling of the various churches, that the matter might be submitted to the September Conference. The following circular letter was, therefore, sent to each Unitarian minister on the coast:

SAN FRANCISCO, September 10, 1892.

DEAR SIR: We wish to ask your opinion as to the use and probable support of a denominational paper for the Pacific Coast. "The Guidon" has been printed for fourteen months, by the "Onward Club" of the First Unitarian Church of San Francisco, and has won many kind words and a respectable subscription list. We wish now to determine whether

it is better to go on with it in its present form, or to ask the coming Conference at Oakland to adopt it, and publish it enlarged in size and with a new name—say, "The Pacific Unitarian." Its present price is fifty cents. If enlarged it would be placed at one dollar. Will you kindly say which you favor, and approximately how many subscribers can be relied upon in your Society in each form?

In either event you are urged to help its future by editorial contribution, correspondence or notes from the field, and also in increasing its subscription list. It is our purpose to make it a bond of union among our churches, and a means of friendly intercourse. The field is large enough to sustain a good paper, if we can print one, and we can do that without doubt if all able to do so co-operate in the effort.

Kindly send an early reply, that a report may be submitted to the Conference on the 27th inst.

The replies were almost uniformly favorable to the change, many of them enthusiastically so, and pledges were made for a considerable number of new subscriptions.

The Onward Club held a meeting and unanimously determined to offer the paper to the Conference. Its position was entirely independent. It had no desire to be rid of its child. In fact, it was because it was so fond of it that it could not decline an opportunity for its good.

At a session of the Oakland Conference, held on Tuesday afternoon, the matter was presented, an estimate being submitted of the cost of a paper of double the size. Unexpected enthusiasm was aroused, and without a dissenting vote the project was commended to the incoming Board of Directors. By resolution, the Directors were recommended to appoint a Publication Committee, who should have full charge of the paper, appointing an editor and arranging for editorial contributors in the different sections of the coast. Some difference of opinion being found as to the best name for the new paper, all present were invited to leave with the Secretary a slip expressing their preference. A canvas of the votes disclosed a good majority over all others for "The Pacific Unitarian," but the

ladies, at their spirited meeting on Thursday, brought forward a new candidate, and when the Conference closed, the "Unitarian Guidon" was slightly ahead. The directors will carefully consider the matter and next month announce their conclusion.

And so this is the last wave of the original GUIDON. We unfurled it with hope, we furl it with pride and satisfaction. It has fulfilled its purpose, and can afford to pass from sight. Its life is not lost, but merged in a larger one. The change of name is nothing. We know now how a young woman about to be happily married must feel when she contemplates that she will be no longer Smith but Brown. Our name may not be all that will be changed. There will probably be other improvements. Our spirit may not be lost, but it will very likely be modified. It is thought by some that THE GUIDON has been a little mild—not so aggressive as the situation demanded. We cannot speak for the new paper. In due time it will speak for itself.

In review of our brief life, we can say that if we have not hurt any one's feelings, we are not sorry for it. If we have made two spears of human sympathy and good will to grow, where only one was growing, we are satisfied. For the many kind and appreciative words we have inspired we are humbly thankful. We can wish nothing better for the larger organ, than the peace and happiness that has been the atmosphere in which we have lived. May its life be larger, fuller, stronger, and worthy of the body it will be called upon to represent.

The price of the enlarged paper will be one dollar per annum, this sum including, also, a copy of Theodore Parker's "Lessons from the World of Matter and the World of Man," a book of 430 pages, which will be sent, postage paid, with each subscription. Subscribers preferring the book bound in cloth can obtain it by forwarding fifty cents additional.

Those who have paid their subscription to THE GUIDON for the present year will receive the enlarged paper without extra charge, but must forward fifty cents if they wish the premium book.

GEORGE WILLIAM CURTIS.

Death holds our Curtis now;—no more that pen
From which fell amber drops of honeydew,
No more that spoken word so strong and true,
For sweet refreshment of the sons of men;
Nor tongue, nor pen, shall ever speak again
This side of Heaven; but Fame shall fondly strew
His grave with amaranth, and Love renew
Her passion there to utmost of her ken;
For he was more than Letters' honored child,
And more than lover of the artist race:
His country held him as her noble son,
Who strove to make her parties undefiled,
To lift their feet from out the filth of place,
And set them where real victories might be won.
—EDWARD R. TAYLOR.

Since our last issue one of the foremost of Americans has passed from earth. Among the many tributes of respect, we would drop by his bier this little spray from the far Pacific. George William Curtis was one of Nature's noblemen. He typified, as perhaps no other man in America has done, the cultured, high-minded, strong-hearted gentleman. To hear his voice, to see the genial smile that played upon his lips, or catch the gleam when his eye lighted with a noble thought, was to feel oneself in an uncommon presence, and to realize that here indeed was a *man*. Here was a mind that had an affinity for all that was lofty and pure, a temper kindly yet firm and strong; gentleness and uncompromising determination being in perfect harmony. He was a man of fine literary instinct and great literary power. His charming stories, his delightful Easy Chair papers, his keen and able editorials for thirty years, his public addresses and his orations all show him to be one of our first men of letters. But his service to his country was broader than these would indicate. He was a patriot, but one who loved his country, right—not wrong. His sword, first unsheathed in the cause of anti-slavery, was never allowed to rest and rust. Toward the preservation of the Union he contributed much; but his sturdiest blows were struck for the elevation and purification of the government. He was the central figure in the struggle for the reform of the civil service, and the leader of a great movement for Independence in Politics.

The editor of the *Register* truly says: "In

what he has accomplished for the reform of the civil service and for the promotion of political independence he has done more for the United States, present and future, than any other statesman in the years that have elapsed since Abraham Lincoln died."

His gift of literary skill and matchless eloquence were always used for the noblest ends, for back of the scholar, the worker, the orator, was always found the man.

He never sought applause, or seemed to care for selfish gain of any kind. He simply used all his powers for the promotion of good. That he was an ardent Unitarian seemed a consistent part of his being. He is a great loss to our denomination and to our country, but his influence can not cease with his breath. Such a life can not end, but will reach down the the generations to strengthen and uplift.

UNITARIAN CLUB DINNER.

The regular meeting of the Unitarian Club was advanced somewhat on the calendar, to fit the niche between the dedication of the San Jose church and the Conference social on the 27th, that we might entertain as many as possible of the visiting clergy.

The meeting was a Memorial of that distinguished citizen and devoted Unitarian, George William Curtis. President Symmes spoke briefly and feelingly and with deep appreciation of the character and services of Mr. Curtis, and introduced as the first speaker of the evening Mr. Warren Olney, of Oakland, who read a well considered paper on "Curtis, the Man and the Citizen." He recounted the many ways in which Mr. Curtis had shown himself one of the foremost men of his time, and dwelt on his noble example of self sacrifice and the absolute honesty of his character. Through complete independency he had suffered obloquy and the loss of friends. His influence was incalculable from the confidence that such self-abnegation inspired. He was always a power for Right. His genial manners were not inconsistent with an iron will that never relinquished its purpose, and the end he always sought was the general good. He labored for years for clean politics. He declined all

place, but never failed in his native town to do his part at the polls and in the primary. He had a conscience that always controlled him, and was too great and too true ever to act in opposition to its dictates. He addressed himself like a knight of old to the suppression of monstrous wrongs, and never faltered in the contest. A public-spirited citizen, an inflexible reformer, a pure and noble man.

Dr. E. R. Taylor next read an original sonnet, characterizing in fitting terms Mr. Curtis' place in history. It may be found in another column.

Dr. Wm. C. Bartlett read a fine tribute to "Curtis, the Man of Letters," speaking of his influence on journalism and his influence as a man through journalism. He broadened the horizon and enlarged the view of American citizenship. Lowell and Curtis were the most illustrious types of the scholar in politics. He spoke of Mr. Curtis' long career as editor and of the worth of his services to the country in every capacity in which he had acted. He alluded to the loveliness of his character, and to the simplicity and devotion with which he had so often stood before his neighbors in the pulpit of the little Unitarian Church on Staten Island.

Rev. Dr. Stebbins was called upon to close the exercises, and with eloquent phrase he assigned Mr. Curtis the highest rank as a man and a citizen. A fine personality is ever the great feature of mankind. The test of every man finally is his sympathy with his fellow-men. The distinguishing quality of Mr. Curtis was a deep sympathy with mankind, a fine insight of what is true and an affinity for that truth, and eternal moral rectitude. These were what constituted his greatness, and placed him in the rank of the truly great.

The business pertaining to the annual meeting followed, and the following officers were elected for the ensuing year: President, F. J. Symmes; Vice Presidents, George C. Perkins, Chas. A. Murdock; Treasurer, Edwin Bonnell; Secretary, S. G. Kellogg; Council, S. C. Bigelow, F. W. Van Sicklen, A. C. Moody.

PACIFIC UNITARIAN CONFERENCE.

The ninth session of our Coast Conference, held in Oakland, September 27th to 29th, has been one of the very best we have had. The attendance of ministers was unusually large, fourteen of our churches being represented by their pastors. The program was well arranged. The opening day was given to business and practical questions and the evening to a social gathering. The morning of the second day was devoted to questions especially interesting to the ministers, and in the afternoon the vigorous Women's Conference held a fine session. In the evening there was an interesting service of ordination, which was well attended. The last day was divided between the Sunday School and a popular session in the church auditorium, which was well filled, to listen to a discussion of "Theology as Affected by Modern Scholarship." In the evening, a platform meeting on the Pacific Coast "Outlook," closed the session.

The meetings were ably presided over by President F. H. Knight of Santa Barbara, who was always on time and kept others so. The devotional meetings, conducted by Rev. W. G. Eliot, Jr., Rev. Leslie W. Sprague and Rev. T. J. Horner, were fine in spirit and much enjoyed.

The reports from churches were quite full and generally encouraging. They ran over into the afternoon session of Tuesday, the remainder of which was devoted to the discussion of a question of a denominational paper, with the result detailed in another column. Wednesday morning's discussion on "Our Organization, What We Ought to Do and How Best it can be Accomplished," was participated in by Revs. Thacher, Copeland, Payne and Sprague. The business meeting of the Women's Conference filled the hour from 11, and in the afternoon they resumed sway, holding a brilliant session, notable for its excellent papers and the bright, pointed discussion that followed. The general subject for consideration was the "Old and the New Motives," and there were three papers upon various phases of it. Mrs. E. O. Smith, of San Jose, treated "Self-Develop-

ment *vs.* Self-Sacrifice, or New Methods in Religious Work." Mrs. G. W. Bunnell, in discussing it, proposed as a substitute, "Self-Development *and* Self-Sacrifice." Mrs. Yule spoke in general commendation. Dr. Myra E. Knox, of Oakland, spoke of "Woman's Organization." Miss Ruth Campbell, Mrs. C. M. Hardy and others spoke well in the discussion that followed. The last paper was by Mrs. M. M. Soulé, of Alameda, on "The Duties of the Women's Unitarian Conference," and fitly closed the trilogy. Mrs. Stebbins, Miss Hobe and others took part in the discussion, which was closed by a fine extemporaneous summing up by Miss Cordelia Kirkland.

By invitation, Revs. Van Ness, Sprague and Wendte addressed the ladies with encouraging words, warmly complimenting the papers and proceedings. Mr. Wendte made an earnest plea that the Conference become a branch of the Woman's National Alliance at no distant day. Several ladies favored the idea, others dissented. Notice of an amendment to the Constitution, with this end in view, was given by Mrs. Burrell, of Portland.

Rev. P. S. Thacher preached the sermon at the ordination of Rev. E. M. Wilbur, Dr. Stebbins offered the prayer and Rev. C. W. Wendte gave the right hand of fellowship.

The meeting Thursday morning was under the auspices of the Sunday School Union, and was a bright, practical session, occupied entirely by an interchange of experience, through brief reports from the various schools, and the subsequent discussion of the topic of "Clubs and Guilds in the Sunday School." Not a paper was read. All was fresh, spontaneous and direct.

Reports were made from Seattle, Puyallup, Portland, Salem, Stockton, Sacramento, Oakland, San Francisco, Alameda, Berkeley, San Jose, Fresno, Santa Barbara and Pomona.

Rev. E. M. Wilbur spoke exceedingly well on "Religion in the Sunday School," giving many valuable hints and suggestions. He was followed by Revs. Green, Wendte and Van Ness. The last two speakers suggested an organization of Knights of Honor among the boys, and outlined its features. The

session closed reluctantly at an hour that touched closely upon the generous spread which was provided every day by the ladies of the church. It was an inspiring and helpful meeting.

Perhaps high-water mark was reached in the afternoon. President David Starr Jordan was the first speaker, treating "The Scientific View of the Universe" in an able and persuasive manner. Rev. Mr. Dodson was at his best in following him, touching with clearness and force the philosophy of religion. Dr. Stebbins followed, in "The Critical View of the Bible," a keenly discriminating but deeply reverent discussion of the theme. Rev. Dr. Jacob Voorsanger being present, was invited to say something at this juncture. He made an impassioned plea for *Religion*, claiming that science, and philosophy, and Biblical criticism had little if anything to do with it. Dr. Stebbins again spoke briefly. Rev. N. A. Haskell made a courteous, but effective reply to the position taken by Rabbi Voorsanger.

Rev. E. M. Wilbur followed with a thoughtful and well expressed paper on "The Humanitarian View of Jesus."

The platform meeting in the evening, presided over by Rev. E. B. Payne, was enthusiastic and encouraging, and appropriately closed a harmonious and enjoyable Conference. Several important resolutions were adopted, which we will publish later, and we hope to secure for future numbers many of the admirable papers.

CONFERENCE NOTES.

A resolution was unanimously adopted, calling for the opening of the World's Fair on Sunday. Resolutions were also passed sympathizing with the temperance movement in its various phases.

In our next we will publish the Declaration of Principles which was unanimously adopted by the Conference. Some of the dailies have implied that this action was equivalent to the adoption of a creed, but it was not in any respect.

Rev. Mr. Thacher, of Santa Barbara, carried through a resolution looking to the

establishment of a Missionary Fund of \$50,000, to be called the Starr King Fund. One Oakland lady volunteered \$100 as an earnest of her approval.

The directors were recommended by the Conference to call the next meeting at San Jose, and that action will no doubt be taken. By the rule of rotation it should have gone north, but there seemed to be a general agreement that the best interests of the whole would be subserved by holding the general Conference in the Autumn of each year at the center of our territory, and encouraging local Conferences north and south in the Spring.

Rev. Mr. Van Ness started North immediately after the Conference. He will arrive in Spokane in time to take part in the installation of Rev. Mr. Stocks, on October 7th. The following Sunday he will be in Tacoma, to assist in installing Rev. Mr. Martin, recently of Chelsea, Mass.

DEDICATION OF SAN JOSE CHURCH.

Sunday, September 25th, was a red letter day to the San Jose Society, for it saw the formal dedication of the beautiful church building which is the result of their strenuous labor and heroic sacrifice. In some future number we hope to give a picture and description of the building.

The services of dedication were very interesting. In the morning, at 11, a large audience filled the building to its utmost capacity. About a thousand were seated. The fine church choir made the musical part of the exercises a genuine pleasure. The Scripture lesson was read by Rev. Wm. G. Eliot, Jr., of Seattle. Rev. E. M. Wilbur, of Portland, offered the prayer, and Rev. Dr. Stebbins preached the sermon, which presented the broadest and most inclusive conception of the church and religion. Rev. Thos. Van Ness made a brief address, concluding with one of his characteristic appeals, which had the usual result—some \$2000 being subscribed on the spot toward paying the debt.

An afternoon Sunday School service was

held at 3 o'clock, the children participating by singing, recitations, etc. Rev. W. C. Green offered a prayer, and there were brief and spirited addresses by Rev. E. M. Wilbur, Rev. W. G. Eliot, Jr., and Rev. Dr. Dryden. Rev. N. A. Haskell, pastor of the church, made the closing remarks, in which he urged the children to live up to the idea that the new church is theirs and to take a pride in doing all in their power to benefit others, by bringing their friends to the Sunday School.

The evening's exercises comprised short addresses, interspersed with music by the choir. As the first speaker, the pastor introduced Rev. P. S. Thacher, of Santa Barbara.

He was followed by Mr. Horace Davis, who made a strong address on "The Attitude of the Unitarian Church Toward Modern Life." It was a statement of religion from the outlook of a layman, and was listened to with close attention.

Colonel Philo Hersey, one of the church trustees, then made a brief address, setting forth his idea of Unitarianism in a bright and pithy way.

Mr. Haskell called upon his younger brethren present for short speeches, and they responded with words of congratulation, emphasizing the ideas of Unitarianism as set forth by the other speakers. They were Rev. W. G. Eliot, Jr., Rev. E. M. Wilbur of Portland, Oregon, and Rev. G. R. Dodson of Alameda. The addresses alternated with musical selections by the choir.

In conclusion, Mr. Haskell thanked the people of San Jose for their attendance and financial assistance. He assured them that the one great object at which all the churches were aiming was the uplifting of mankind. All joined in singing "Nearer My God to Thee," after which the pastor pronounced the benediction.

It was a happy circumstance that the church could be dedicated at the Conference season, as it gave Mr. Haskell the encouraging presence of a larger number of ministers than has ever assembled at a dedication on the Pacific Coast.

THROUGH SPAIN—THIRD-CLASS.

We entered Spain with just two cents in our pockets, a collection of about twenty Spanish words (assorted) and a profound hope that Percy would meet us at the station in Barcelona. It was a frightful ride, with fourteen hours of waits on the way. We slept all we could, and as we dozed off, the Spanish conversation of our neighbors gradually made itself into English, and we heard strange things of our best friends and secret thoughts. But luckily Percy met us at Barcelona, or I don't know what George and I would have done. Now that we had an interpreter we began to enjoy the trip more heartily.

Our schedule would only allow three days in Barcelona, and a good deal of this time was spent on the Rambla, watching the people and the costumes that, with the flower booths and the gay awnings, made the street gorgeous with colors, flashing like a kaleidoscope. The rest of the time we watched the dancing at the music halls, or were eating chocolate in the *chocolaterias*. I would say drinking, but that they make it so thick that you can stand your spoon up in it, and flavor it with cinnamon. At some of the places they keep a cow inside the shop, for those who wish fresh milk.

When we got back, if it was after 10 o'clock, we had to find the street watchman, who had all the keys for the block; he opened the door for us, and gave us a wax taper just long enough, as he thought, to light us up the stairs.

Madrid seemed so much like a poor imitation of Paris, that we didn't care to stay there long, and besides, it was by far the most expensive place we visited in Spain. We did, however, get one ten cent dinner that was quite interesting. This *cocida* consisted of a kind of stew of meat and peas, boiled in an earthen pot, a long, long time. The first course then, was a soup, obtained by pouring off all the liquid portion; then the vegetables were taken out for the second course, and finally the meat arrives, tender enough to be sure, but rather flavorless.

We found Toledo much more interesting, though we could not stay long. We all

bought sword canes at the Royal Manufactory of Arms, and sallied through the streets in search of adventure, like Tartarin of Tarascon. By some chance we came upon a black slab, set in a wall, that said, "Here was assassinated Angel Vallejodia," and the date showed it occurred twenty years ago to a day!

The gamins were very much interested in us, and followed us in a crowd—their leader explaining to them all our past history: "This one is Pedro, that is Cano, and the other, (pointing to me) is Isodoro," he said, and and gave many more interesting details. "No wonder they call it '*sonny* Spain,'" grumbled George.

Again we got into our third-class compartment, and set out on another long ride through La Mancha, the country of Don Quixote and Andalusia, land beloved of the blessed Virgin Mary; and as we traveled southward life became merrier. Men and women climbed in over us to get into vacant seats beyond, with baskets, babies and guitars. No sooner in, than every one proceeded to get acquainted. First, they would ask each other, all around, where they came from, where they were going, and where, after that, they would tell if they were married, or if they wished to be. They would compliment or criticize each other's looks, and tell of their riches. At times the whole crowd of men, women and children would stand up and discuss the same subject together; and then the sarcasm and badinage would fly from one end of the car to the other.

The most amusing conversation was upon the relative happiness of the rich and poor, which one old lady closed with the remark, "After all, it's better to be good than to have been born in Arragon!" Percy told us if we looked up the derivation of arrogant, we would understand. As soon as they found out we were from America, we became the topic of conversation for the whole car, and they pressed around us, asking questions. Now as I knew a few words, such as yes, no, and *bueno*, it was impossible for Percy to convince them that I didn't understand Spanish. George couldn't even say that; but

finally, goaded to desperation by the questions put him, he gave a long explanation in English, which silenced them; until then they couldn't understand that not every one could speak Spanish. At one time five girls got into our compartment and fell upon me, all talking at once. "Francisco looks like St. Anthony," laughingly said pretty Maria del Pilar Assumption.

At lunch time they pulled out their long Albacete knives, and cut up their bread and sausage horizontally, and held their little pig-skin flasks high in the air and squirted the wine to and fro over their teeth with rare grace.

At the stations the beggars and peddlers and water sellers, came up to the windows. Percy asked the price of an orange, and was told "a big dog"—the slang name for a two-cent piece; water was "a little dog," or one-cent, a glass.

We arrived at Cordova at 1 o'clock in the morning, in the dark of the moon. We were turned out of the station and wandered out into the night to find rooms. But good fortune and a policeman with a spear, guided us to the "Posada of the Delights," where we got a bed on the first floor, and three good meals for sixty cents a day apiece. But it was such a sleepy place, and if we had remained another day, I fear we would never have returned. Up by the Cathedral we sat in the garden and watched a boy who was looking over a wall at the river. He was not asleep, but he didn't move for three-quarters of an hour. He was a type of the life there. The gentlemen sat out in front of the *cafés* and sipped sweetened water, and blinked at the dogs, and the señoritas fanned themselves up in the balconies, and looked up the street and then down again.

We started to walk to Granada, but it was too hot. At first we thought it was merely each other's ill-temper, but after sitting under a bridge till sunset, the temper and the temperature went down together, and we tramped on to the nearest *venda*, where after many entreaties we spent the night sleeping on a narrow ledge, around an immense fireplace, in a room that was furnished with a cobbles-

stone floor, and two old wagons. From there we took the stage to Granada, and made our pilgrimage to the Alhambra, like every one else.

When we left town, just before the train started, an old shepherd climbed into the car in great excitement. "I'm going to ride the wooden donkey for the first time in my life," he informed us, as he took a huge cowskin haversack from his shoulders. He had on overalls of sheepskin, with the wool outside, and a queer bell-crowned hat with tassels. His interest in the trip kept us amused through the slow travel and weary waits on that fearful journey. At the stations, the guards, with long capes and big hats, carried rifles loosely in their hands, as if ready to shoot at a moment's notice. Black-robed priests got in and out, or smoked cigarettes in silence. The Spaniard at my side eagerly began conversation with me every few minutes, with a pitiful expectancy, and his words died away in a mumble each time as he realized my ignorance of his language. Now and then the whole car would become afire with excitement as a man yelled "*Los toros!*" Every one crowded to the windows to see the herd on the hillside, and the talk would be of bull-fights for a half-hour thereafter.

Finally we reached Seville, the day before the fair. We tramped the streets for hours before we found a place to sleep; finally at a *parador*, the lowest kind of an inn, where the mule drivers and horse dealers bring their stock and lodge, we got a place to sleep on a balcony, above the courtyard, and the privilege of washing in the horse-trough. It was sufficient, however; and our last days in Spain were spent at the fair, watching the booths, the lights and the beautiful women, and listening to the guitars and castanets that were ringing everywhere. We saw the bull-fighters, clad in all the glory of the old raisin-box pictures. We heard the personal comments of the 5,000 girls in the cigarette factory, and we lost ourselves in the tortuous streets, where the houses came near enough together to hand a guitar across from one balcony to another. Ah, there is but one Sevilla;—we were bewitched by its pictur-

esque beauty, and its romance, and,—well, I wonder if that handsome bull-fighter, with the queer little pigtail braid on the back of his head, is still making love to the black-eyed *senorita*, through the grated window in the *Calle del Sierpe*?
F. G. B.

SOCIAL SYMPATHY AND SOCIAL AIMS.

[Rev. B. F. McDaniel, in *San Diego Union* of July 31.]

No nation can rise to a high plane except by the freedom and elevation of its people. If the "classes" form a thin upper crust of intelligence and comfort, and the "masses" a vast substratum of ignorance and want, that state is barbaric.

Spain, the first civilized country to foster slavery, is the last to abolish it. She has reaped the bitter fruits of centuries of civil and religious wrongs.

England long ignored slavery because it was commercially profitable; but was the first to abolish it and make war on it as a crime against humanity. Let her now redeem her injustice to Ireland and give to India rights long withheld. So wise and noble a nation should not lean on bayonets.

After many years of fruitless debate and a gigantic struggle with arms, slavery was abolished in America; but other great social and political problems remain unsolved. We shall not be a free Christian people until they are solved.

What shall we do with the ignorant, dependent, defective and criminal classes? It is not a pleasant problem to face, but the true patriot, the real friend of man, will not ignore it.

Too many good people shun it, and seek to shut it out of sight in a whirl of pleasure, a treadmill of personal care, or in the finer pursuits of literature, science and art.

All the time, by reason of such indifference and neglect, the problem grows more difficult and dangerous. It can be solved only by the reason, good sense, humanity and Christian spirit of the whole people brought to bear upon it in practical and business-like ways.

First, let there be a more generous, thoughtful spirit on the part of the educated and the rich toward whom there is too much jealousy

and hatred born of the oppressions of the Old World.

The fearful gulf between the upper and lower levels of society must be filled, and something more than fine phrases and good intentions is needed.

Say what we will of Hindu caste, I have seen enough in Europe and America to keep criticism and charity both at home. Between the dainty man in velvet chair on velvet carpet and the brawny, hard-featured laborer who mines his coals and metals, there is as wide a gulf as separates any two casts in pagan India.

Between the wife of the merchant prince and the woman who puts out her eyes and wears out her lungs to knit a lace shawl for the rich woman's shoulders, there is as great a distance as any the latter mourns over in heathen lands.

Socially, it is as far from the kitchen to the drawing-room as from Brahmanism to Christianity.

We say that the road upward is always open to the humblest and poorest. That saying should inspire with its practical sincerity.

Caste is destroyed by justice, equity, and the spirit of human brotherhood. No rational mind will think of leveling down to some low level of contentment, but of leveling up to an honorable, independent condition for all.

Let the mind catch a glimpse of grand truths, let it breathe the pure air of freedom, let it feel the joy of a higher life, and it will brave any perils and attack any heights to realize this nobler state more freely. What all need is a divine ambition to be and do something above the commonplace, and to achieve a worthy destiny.

But they will not, they can not achieve it alone. Social solidarity is an eternal fact. "No man lives to himself and no man dies to himself."

The influence of the best people should be felt down to the very bottom of the social scale. It should be no idle sentiment, no mere political catch-word on their lips that the prizes of knowledge, power and character

are open to all who will enter the lists. It should be a fact needing no trumpet that all above reach out helping hands to all below.

Our plenty is unrelished when visions of comfortless hovels, naked, hungry children and squalid men and women rise like spectres at every feast. Our bright homes lose some of their cheer when we call to mind the pinched and wretched beings who crowd together in dark, unwholesome rooms. The shoeless children in the pitiless winter, snatching a precarious living out of the refuse of the streets—the bent and wasted women, stitching their lives away, victims of the sweater and rack-landlord.

The shadow of the world's misery is deep and lasting; but how easy it is for a wise charity to dispel it, and raise up the poor and the degraded into self-support and self-command!

Self-support first, then self-command; for the root of all morality is self-command, and this is the starting point of all progress.

People break the laws that they may live. An extensive, intricate and costly judicial system is maintained to punish them. Thousands of dollars expended to avenge the taking of a loaf of bread by a man pleading for work! This is political economy only in irony.

Society prefers to build jails rather than public works; to support paupers rather than to prevent poverty by universal industry.

This wretched business is no more inevitable than it is necessary. Criminals there will be, because of bad propensities; but a vast deal of crime is preventable.

Labor solves the problem. Lay the ax at the root of the tree. Ignorance gives birth to destitution, and this to crime. Educate, train every power; implant in every child self-support and self-command.

Set up a new circle of influences, a new range of associations. We might as well preach the Golden Rule to an Indian on the war-path as to attempt social regeneration without a total change of old conditions.

There is more religion in self-help than in alms-giving. And if we aim to cure moral feebleness and depravity, we must teach peo-

ple to reverence more their manhood and womanhood.

They must see their relationship to all that is above them, and the present worth of moral power. Then the vision of things heavenly will draw them toward the open door of the Father's house.

AN ECHO.

It is a great pleasure to feel that anything one says finds response in the breast of another, and causes a flow that makes the suggesting thought seem feeble. False modesty shall not withhold these cheering words from a valued correspondent, for they may inspire some fainting spirit.

"The paper you read at the dedication of the Unitarian Church, in Oakland, has given me very great pleasure. It is a wise, timely, important word—a word that the ministers of our body, with all their exceptional qualifications, in some respects, for the work they undertake to do, ought specially to hear and heed. When they feel that it is their business, primarily, to minister to the soul; *primarily*, to bring God and all sacred things directly home to the mind and heart; PRIMARILY, to preach '*experimental religion*,' we shall have even less difficulty in raising congregations and building churches than do the denominations whose creeds are repellant to human nature.

"Many of our ministers preach on 'Socialism,' 'Strikes,' 'Capital and Labor,' 'Charity,' 'Amusements,' 'Travels,' 'Science,' 'History,' 'Great Men,' and 'Popular Books,' scarcely realizing that the thirst of the soul is for the living God."

SCATTERED LEAVES

That irrepressible body of workers, the Channing Auxiliary, who never fail at any thing they undertake, are about to announce a very attractive little book, good for the holiday trade, and they trust "for all time." The Scattered Leaves which they have published monthly for nearly five years are to be gathered into as handsome a volume as the Pacific Coast can compass, and be sold at a reasonable price. The sub-title, "Essays in little on life, faith and work," tells the charac-

ter of the book. About half the leaves are original, being written expressly for the series by clergymen and laymen East and West, and the other half are the best selected thoughts, prose and poetry, of the best writers in the language. Each of the original leaves will make two pages of the new book which is now being printed.

A "GUIDON" BENEFIT.

On Friday evening, September 16th, the Onward Club gave an entertainment for the benefit of THE GUIDON. The rooms of the First Church were filled, and a better satisfied audience is seldom seen. Five young people of the club presented a bright little farce called "A Box of Monkeys," in a manner entirely creditable to them. The setting was ingeniously attractive, and the movement of the animated figures made a charming picture. The play is clever and clean, and the many good points were well made by the young actors. Good music preceded and followed the farce, and all in all it was a delightful affair. Not the least pleasant part of it from THE GUIDON standpoint is that it was financially successful. The management expect to clear a hundred dollars, which will quite accomplish the end in view—the payment of the deficit incurred to date in the publication of THE GUIDON.

The young people of the Onward Club assumed the publication of the paper and have worked hard in its interest, securing its few advertisements, attending to the mailing, and generally managing the publication. They have received financial assistance from the Society for Christian Work, the Channing Auxiliary and the Unitarian Club; but the subscription list has not reached the number they hoped for, and so the expense has exceeded the income—a condition not uncommon in the first year of a paper. This effort, however, leaves all indebtedness paid and the club independent and happy.

They relinquish their GUIDON with some regret, for they have enjoyed their work, but they feel that if it is to be thought of as a Pacific Coast paper, and not a First Church paper, it must pass from their hands to the Conference representing all the churches.

SUNDRIES.

Dr. Stebbins goes East on October 9th to attend the Ministers' Institute of Boston, at which meeting he is to deliver the sermon. He will be accompanied by his wife, and will be absent for about six weeks.

The ladies of the Oakland church are getting out another edition of "More Borrowings," the first one of three thousand copies being about exhausted. It is a steadily selling book, and is likely to be so for an indefinite time.

The Mission Unitarian Church has its eye on a church building that happens to be for sale in its neighborhood, and has made an offer for it. It is sincerely to be hoped that the bright and courageous young society may succeed in its purpose.

The ladies of the Mission Church made a great success of their late "Bag Sale." The admission was free, but there was such an irresistible temptation to spend after entering, that after it was all over, and the bills were paid, \$228 remained as net profit.

The Onward Club announces a social, which they tender to Dr. and Mrs. Stebbins, the societies and congregation of the church, on Friday evening, October 7th.

This compliment to the older members, by the younger, ought to be warmly appreciated.

It pleases THE GUIDON to know that its notice of the Conference and the San Jose dedication, in the September number, caused Rev. T. J. Horner to hasten his departure from his New England home, that he might arrive in time to get in touch with his brethren. Mr. Horner goes to Sacramento, and has our sincere good wishes.

Rev. S. J. Barrows, the sunny-hearted editor of the *Christian Register*, is enjoying a well-deserved rest. With his well-beloved wife he has gone to Europe for a year, and may joy be with them. Rev. S. W. Bush, who so acceptably filled his place when he

dropped into his summer alias of Shayback, will conduct the *Register* in Mr. Barrows' absence.

The Channing Auxiliary announces a course of eight afternoon lectures by Rev. Dr. Voorsanger, Rabbi of Temple Emanu-El, on the Poetry of the Old Testament. The course is an attractive one, embracing a general study of Heroic and Epic Poetry, Prophecy and Poetry, The Psalms of David, Job and his Friends, Idyllic Poetry, and The Book of Daniel. These lectures will be given in the parlors of the First Unitarian Church, corner Geary and Franklin Streets, on Fridays at half past three, commencing Oct. 14. Terms, \$2.50 for the course of eight.

Rev. H. G. Spaulding discourses very pleasantly, in the September *Unitarian*, of his California sojourn, saying many encouraging things of the outlook, and closing with the following warmly appreciative tribute to the labors of Dr. Stebbins:

"No survey, however, of Unitarianism in California would be complete that overlooked the indebtedness of our cause to the personal influence of the revered pastor of the First Unitarian Society of San Francisco. For twenty-eight years Dr. Stebbins has carried on his truly apostolic ministry in the great Californian metropolis. Many persons who have been his constant hearers bear witness that his preaching has been to them a liberal education in ethics and religion. Many more testify to the quickening power of his personality in all good causes affecting the public welfare. To say of such a ministry, "How far this candle throws his beams!" would be praise that is wholly inadequate. One thinks rather of some stately *pharos* on a commanding promontory, whose light stretches over many leagues of water and penetrates to every smallest bay and inlet along the coast. By such force of really great personalities is religion built up in the hearts and lives of men. Through the work of such leaders, the kingdom of truth, holiness, and love, wins its noiseless, but enduring victories.

Serus in cælum redeat!

NOBLE LIVES AND NOBLE DEEDS.

The course of Sunday School lessons seems to find favor with our Bay schools. It is in use by both the San Francisco schools and in Oakland, and doubtless others will fall into line. In Pilgrim Sunday School it is used in connection with Mrs. Jaynes' Lessons on the Life of Jesus, which are provided for the younger classes. Mr. Davis' Bible class has completed Lyons' Study of the Sects, and will next take a course on the Early Christian Church. The Noble Lives series cover fresh ground, and with a good teacher may be made very attractive. Biography is an interesting study to young people. The personal illustration arrests attention and stimulates admiration. Ethics can not be taught abstractly, but associated with a beautiful life, they touch the imagination and all unknown gain lodgment in the unfolding character.

It is objected by some that these lessons are not distinctively religious—that they do not touch that central spirit that is the source of morality and all good habits. In a measure this is true, but they afford a starting point from which a skillful, consecrated teacher can lead back to the very center of all truth and goodness. They afford, too, an advantageous rest from a beaten tract. There is danger that persistent Bible study may lose freshness of interest and become dead and perfunctory. In Pilgrim School it is proposed that the general lesson which follows the class recitation shall leave the class lesson entirely and follow the stories and teachings of the Bible. The little text book of Mr. Dole on the Bible stories may be advantageously used as a basis for these talks.

Schools desiring to be supplied with any of these text books can obtain them at Headquarters, No. 10 Post street. The price of "Noble Lives" has been reduced to 75 cents per hundred.

The Unitarian Sunday School Society holds its annual meeting at Portland, Maine, beginning Oct. 6th. At the Oakland Conference the Sunday School Union of the Pacific passed resolutions of fraternal greeting.

NOTES FROM THE FIELD.

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

ALAMEDA.—Our church life is marked by no striking events, no booms or collapses, but by a quiet, steady, healthy growth. The first lecture of the season by David Starr Jordan was well attended, every one expressing much pleasure over the evening. The following are the subjects and the dates for the course: September 21st, "The Laws of Organic Life;" October 5th, "The Struggle for Existence;" November 2d, "Natural Selection;" November 16th, "Degeneration;" December 7th, "The Question of Species;" December 21st, "The Philosophy of Evolution."

LOS ANGELES.—The alterations to the Unitarian church are progressing rapidly, and it is confidently expected that the work will be completed and the church ready for occupancy by the first Sunday of October. The seating capacity of the auditorium will be increased by a third, and extra room given to the Sunday School. The cost of this enlargement is estimated at \$3200. During the coming year one branch of the Unitarian League, under the direction of Mrs. Galpin, will study the history of religions and of Protestant Sects, and will give some time to the art of expression. The Sunday School has decided to follow the international system of lessons, with independent criticism. Rev. J. H. Phillips, who has charge of what is henceforth to be called the "People's Church," has rented Illinois Hall, and services will be held regularly. Quite recently Miss Mila Tupper, of Grand Rapids, Mich., spoke before the Phillips congregation on The Ideal Church. Her remarks were greatly appreciated.

OAKLAND.—The Oakland Church is getting well under way with its winter work. The pastor has been giving a series of discourses on the legends of the memorial windows in the church, The Sower, the Dignity of Labor, and the Value of the Intellectual Life. The Sunday School has been thoroughly reorganized, and on September 18th

kept a loving service in memory of the poet Whittier. The Starr King Fraternity began its literary work with a memorial meeting to George William Curtis, which was most successful. The pastor announces six lectures on his recent travels and experiences in England, to be illustrated with some three hundred stereopticon views expressly selected and prepared for this course.

ONTARIO.—We have been having vacation since August 1st, but shall resume October 2d. The interest in these services still continues, and there is a wide field for us to reach. Mr. and Mrs. Sprague both promise this parish renewed and greater activity the coming season. We hope the time may come before many months when we can have a morning service instead of the 3 o'clock service we have been having. It is an inconvenient hour, and the sustained attendance proves the greater interest.

POMONA.—Services closed for vacation on Sunday, August 14th. Rev. Miss Mila F. Tupper, of Grand Rapids, Mich., was present and delighted the large congregation with her eloquent, beautiful and spiritual sermon on "The Christian Law of Love." She held up the bright ideal—the Christ ideal—as only a woman's heart can interpret it and a great mind can portray it.

After the services a business meeting was held, and the Trustees were empowered to erect a building on the lot now owned by the society; said building not to cost less than \$4000 nor more than \$6000. The Finance Committee is in the field with its subscription paper, and it now looks as though our building is a certainty. Rev. Dr. Fay has once more left his quiet home on Catalina Island and come to us with his enthusiasm, which greatly aided in starting this excellent project. The Trustees have secured an excellent plan, and it is hoped the walls will soon begin to rise.

On the closing Sunday three new members were taken into the society, making in all thirty-seven new members since Mr. and Mrs. Sprague opened services here. The prospect for another year is most promising.

The field of usefulness is widening. The Sunday School and Unity Club, and Ladies Society have much promise of growth and usefulness. Services will open October 2d.

SAN BERNARDINO.—Much is being done here in organizing and shaping the double parish of San Bernardino and Redlands. The list of members is not complete at either place, but in the former parish there is an assured congregation of 180, and at Redlands there is frequently an attendance of 125. At both places Unity Clubs are being organized, and San Bernardino is taking steps to gather a Sunday school at once. The finances have been well kept up, and the end of the year will show all claims paid.

SANTA ANA.—The movement begun last November is well sustained. There are about sixty people identified with the Society at present. The Unity Club and the Unity Auxiliary are valuable adjuncts, looking well after the social interests of our people. The outlook is encouraging. At the present time preparations are being made for a two or three days conference of Unitarian and other liberal ministers and laymen, to be held in Santa Ana, commencing October 6th.

SAN DIEGO.—The Sunday School—Mrs. Hamilton has relinquished the post of Superintendent, so long and ably filled by her, to Mr. Chaplin G. Tyler, from whose experience in this line of work we look for good results. Mrs. Hamilton devotes herself to a class of young ladies. The school is in fine condition and a good spirit prevails.

Hale Unity—Our young people's society for worship and the study of religious history is doing a good work. It is officered and conducted entirely by young people, and meets in the church on Sunday evenings. They are now engaged in studying the Reformation of the sixteenth century.

Unity Club—Has been engaged for a long time in the free discussion of social subjects, e. g., "What shall we do with our girls?" "What shall we do with our boys?" "Social amusements?" "What shall we read?" These meetings attract a large number every Friday

evening, and the meetings are spirited and helpful.

Among the encouraging features of our church life is the helpful spirit shown by the young people and the exceptional number who have joined the church this year. The Woman's Auxiliary is alive and active.

PORTLAND, OR.—Our people are gathering home from their various summer outings, and the different departments of work are being put in shape for another year's earnest campaign. The church has not been closed at all this year, morning services having been held every Sunday. Dr. Power conducted this service once, and Rev. Mr. Brown, of Salem, and Rev. Mr. Haugerud, recently of Puyallup, Washington, each preached once. Mr. Haugerud remained for a week, holding meetings at different times with his Scandinavian brethren. The reading room, too, has been kept open every evening, and the attendance has been gratifying. The Sunday school opened September 4th, after a month's vacation. The Wm. G. Eliot Fraternity are holding business meetings and preparing work for the study class, the Sunday meetings and the various committees. We hope the next month will see all the organizations fully equipped. We rejoice in the improved health of Dr. Eliot, who is not yet strong enough for much active work, and who, with his family is still at Hood River. We hope to see him in the pulpit again on the 25th. Mr. Wilbur will then be in San Francisco at the Conference. May it be a good time, full of good things! We who are compelled to be stay-at-homes shall greet in spirit those with whom we would fain confer in person.

SALEM, OR.—Rev. H. H. Brown has been constrained, from impaired health, to resign the charge of the church he has done so much to build up. His labors have been assiduous, and he will be a loss to the church and the community. His course seemed wise and prudent, for so active a mind needs a sound body. It is hoped a winter in a milder climate may restore his strength, and

that his usefulness may soon find another opportunity.

PUYALLUP, WASH.—Rev. Mr. Haugerud has gone to Harvard Divinity School to take a post-graduate course. He was tendered a reception by his late congregation on the eve of his departure. Rev. W. C. Green has severed his connection with the society. He represented them at the Oakland Conference.

SEATTLE, WASH.—The young pastor is feeling his way and infusing a spirit of earnestness and devotion that must tell in the future. As he said at the Conference, he did not think it wise at first "to raise a lot of sails to flap in the wind." At the first communion service which was held he explained the rational view of the ceremony, and sixty of his congregation partook in it. The organization of young women in the church co-operates with the Associated Charities in the relief of the poor. The Sunday school is not large, but of good spirit, and, phenomenally, has a surplus of teachers.

... DO NOT FANCY ...

that, because the summer is over, the season for recreation is past. From now on, until the hot days return, will in many respects be the most delightful part of the year. The tempered atmosphere, pure and stimulating, has the effect of a strong tonic, and recreation is lots more pleasurable, because one can move without melting. Little need to hunt long for a place to go.

THE SIERRA NEVADA

abounds plentifully in interesting features that are seen at their best in autumn. From Mount Shasta to Tehachapi are many delightful places, and the difference in latitude causes very little difference in climatic conditions. It is as genial north as south; the air as balmy and bracing, high or low, and semi-tropical luxuriance marks a wide path for hundreds of miles.

ORANGE GROVES

in Oroville and Auburn are as beautiful and interesting as in Riverside and San Gabriel, and all north and south are in the zenith of their glory in midwinter.

MOUNT SHASTA

is as majestic in November as in May. The Tavern of Castle Crags has grown more hospitable, if possible. The sublime scenery of

LAKE TAHOE

has taken on a deeper and richer tint; the air fairly intoxicates; the resorts are so cheerful.

YOSEMITE VALLEY

will welcome visitors till the last of November, and treat them royally at all times.

The Geysers and Lake County are at their best now. Clear Lake is a charming scene—a rich setting in "America's Switzerland."

ALONG THE SEASIDE

there is no wintry chill. Del Monte is cheery outside and in, and its luxurious comforts never were so attractive. Santa Cruz still has its tide of merry-making visitors. Santa Barbara has become the Mecca of Eastern visitors, fleeing from rigorous winters.

Warm, healing waters add health to the cheering comforts of Paso Robles and Byron. A dash in the surf at Santa Monica and Long Beach is as exhilarating in January as in July. The tropical beauties of Palm Valley are never seen to better advantage than now, and those afflicted with lung weaknesses find immediate, often permanent, relief there. The lines of the

Southern Pacific Company

reach all these points, and for better information concerning them inquire of any of its agents.

YOUR GROCER HAS . . .

Or will get for you
SOME OF THOSE DELICIOUS

CURTICE PRESERVES

In Glass Jars

Pure Fruit and Sugar only
Luscious Flavor

THEY MAKE A

DELICIOUS DESSERT

: : SERVED ALONE OR WITH
PUDDINGS, CUSTARDS, ETC.

AVOID IMITATION GOODS

Imitation is the sincerest flattery. Some base imitations
are out. See that you get the

CURTICE BROTHERS CO. PRESERVES

PACIFIC COAST AGENTS

SHERWOOD & SHERWOOD

SAN FRANCISCO . . . PORTLAND

C. H. McCURRIE

PIANO TUNER

2225 CLINTON AVENUE ALAMEDA, CAL.
SAN FRANCISCO: care Sherman, Clay & Co. Sutter and Kearny

WAREHOUSE

FOR THE STORAGE OF

. . . FURNITURE AND
HOUSEHOLD GOODS

J. M. PIERCE 735 Market Street
San Francisco

FINE DIAMONDS

The Newest Designs in Jewellery, of first
quality only, at very Reasonable Prices.

A. W. STOTT

3 MONTGOMERY ST.

UNDER MASONIC TEMPLE

HENRY C. SWAIN

GEO. H. MURDOCK

SWAIN & MURDOCK

INSURANCE
AGENTS . .

Fire, Marine and Life

214 SANSOME ST.

SAN FRANCISCO

A communist is described as one who has yearnings for an equal division of unequal earnings.

THE POPULAR BOOK STORE

JOHNSON & EMIGH

10 Post St., Masonic Temple

. . NEW . . BOOKS . STANDARD

. CHOICE STATIONERY .

Unitarian Headquarters at our Store

From the manner in which Sampson's success depended on his hair, it has been inferred that he was a piano-player.

Mrs. Louise Humphrey-Smith

DRAMATIC READER

TEACHER OF DELSARTE SYSTEM OF EXPRESSION

HARMONIC GYMNASTICS

Hours—1 to 5 P. M., Monday, Tuesday and Thursday

STUDIO:

32 O'FARRELL ST.

RESIDENCE:

723 SUTTER STREET

San Francisco, Cal.

"Papa, where are the largest peaches raised?"

Pessimistic Papa: "Raised to the top of the basket, every time."

GOLD AND
SILVER
WATCHES



W. K. VICKERY

*Invites readers of "The Guidon"
advertisements to inspect the new
Water Colors on exhibition at*

108 GRANT AVENUE
SAN FRANCISCO

Why is a good wife like a key-hole?
They are both something to adore.

FISHER & Co.**HATTERS**

No. 9 MONTGOMERY ST., LICK HOUSE

SAN FRANCISCO

If a cholera bacillus is shaped like a comma, why
do not the authorities knock off the tail and make it
a full stop?

WILLIAM DOXEY

IMPORTER OF

NEW, RARE AND FINE BOOKS

631 MARKET STREET

UNDER PALACE HOTEL

SAN FRANCISCO

All the standard American Books received immediately on
publication. Special attention to the importation of English
and French Books.

Matches may be made in heaven, but love is made
by moonlight almost anywhere.

RENTS COLLECTED**BUCKINGHAM & CO.**

*Real Estate and
Insurance Brokers*

415 MONTGOMERY ST.

SAN FRANCISCO

WEDDING INVITATIONS
PROPERLY ENGRAVED

AT

• • ROBERTSON'S

126
POST STREET
S. F.

Teacher: "Tommy, give me a sentence in which
'but' is a conjunction."
Tommy: "See the goat butt the boy. Butt is
a conjunction, connecting the goat with the boy."

Golden Gate**Extra Family Flour**

WILL BE FOUND THOROUGHLY SATISFACTORY.

HORACE DAVIS & CO.

MANUFACTURERS

41-49 FIRST STREET

SAN FRANCISCO

"Have you Omar Khayam?" asked a customer of
a London bookseller.

"No madame, we 'ave not. We 'ave 'is Hilliad
and Hodysey, but not the Khayam."

BONESTELL & CO.**PAPER****WAREHOUSE**

401 AND 403 SANSOME STREET

SAN FRANCISCO.

Dealers in Printing and Wrapping Papers of all kinds

"In the example on the board," said a teacher,
"what does X represent?"
"A pair of suspenders," answered a discerning
pupil.

WEDDING**AND . . . INVITATIONS**

COPPERPLATE ENGRAVED OR PRINTED FROM NEW
AND ARTISTIC TYPE.

BRUNT & CO. 535 CLAY ST.
BELOW MONTGOMERY

FINE Printing of all kinds at reasonable prices.
Samples free on application.

C. A. MURDOCK & CO. PRINT "THE GUIDON," AND CAN PRINT ANYTHING
ELSE THAT ANYBODY WANTS.